SIDDIQUE-E-AKBAR AND CLOSE COMPANIONSHIP

Amongst all the types of companionships there are, the most notable and distinguished one is the ‘close companionship’.

The first and most perfect example of this type of camaraderie would be Hadhrat Siddique-e-Akbar (radhiallahu anhu). He had an unrivalled and extremely close amity with Nabi (sallallahu alayhi wasallam). He had such close hues to Nabi (sallallahu alayhi wasallam) that they appeared to be ‘painted by the same brush’. In the words of a poet:

I am you and you are me,
I will be the body and you the soul,
So that none can claim thereafter that,
I am one and you another.

In whatever aspect and sphere of his blessed life you look into, there you will find a similarity and striking affinity to Nabi (sallallahu alayhi wasallam). Let us study and compare the lives of Hadhrat Abu Bakr (radhiallahu anhu) and that of our Beloved Nabi (sallallahu alayhi wasallam). Here you will find some striking parallels. All these points have been extracted from the Kitaab, *Nabi (sallallahu alayhi wasallam) wa Siddique,* by Hadhrat Moulana Noorul Hasan Shah Saheb.

Characters, excellences, habits and qualities

1. Their noble characters

On the occasion of the first Wahi which Nabi (sallallahu alayhi wasallam) received, his blessed and noble wife, Hadhrat Khadija (radhiallahu anha) consoled him, saying, *"I take an oath in Allaah Ta`ala! You are the one who maintains and joins family ties, you are the support of those who do not have it, you provide for those who have no provision, you entertain the guests and you assist in all good matters."* In this way, Hadhrat Khadija (radhiallahu anha) enumerated five such qualities of Nabi (sallallahu alayhi wasallam) because of which Allaah Ta`ala would not harm or destroy him.

One of the leaders of the Mushrikeen of Makkah Mukarramah, once lauded Hadhrat Abu Bakr (radhiallahu anhu) with the precise qualities, *"Indeed you provide for those who have no provision, you maintain and join family ties, you are the support of those who do not have it, you entertain the guests and you assist in all good matters."* [Bukhaari, *baab kayfa kaan bad'ul wahi*]

2. Compassionate and merciful

In the Qur`aan Majeed, Allaah Ta`ala describes Nabi (sallallahu alayhi wasallam) as *Ra'oofur Raheem (Compassionate and merciful) –S*urah Tawbah.

Hadhrat Abu Bakr (radhiallahu anhu) was famous for exactly the same qualities. In fact, Nabi (sallallahu alayhi wasallam) had himself described Hadhrat Siddique-e-Akbar in these words. *"Abu Mahjan (radhiallahu anhu) reports that*

Rasulullah (sallallahu alayhi wasallam) said, 'The most compassionate person in my Ummat is Abu Bakr.'"

"Hadhrat Anas (radhiallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said, 'The most merciful amongst my Ummat to my Ummat is Abu Bakr.'"

From these narrations one may gauge the similarity between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) insofar as their being compassionate and merciful is concerned.

3. A natural sense of honour

To have a sense of honour is also a laudable trait. Hadhrat Abu Bakr (radhiallahu anhu) also shares this quality with Nabi (sallallahu alayhi wasallam). It is stated in a hadith, *"I have the most sense of honour amongst you and Allaah has a greater sense of honour than me."*

He (sallallahu alaihi wasallam) said regarding Hadhrat Abu Bakr (radhiallahu anhu), *"The person with the greatest sense of honour in this ummat, after its Nabi, is Abu Bakr."* [Ibn Sa`ad, vol. 3, page 176]

4. After (the era of) poetry

The era of Nabi (sallallahu alayhi wasallam) was an age of poetry, however both these personalities had no connection with poetry.

The Qur`aan Majeed states regarding Nabi (sallallahu alayhi wasallam), *"And We have not taught him poetry, and it is not befitting him."* [Surah Yaaseen]

Ibn Asaakir (rahmatullah alayh) reports with a reliable *sanad* the narration of Hadhrat Aishah (radhiallahu anha) that Nabi (sallallahu alayhi wasallam) said, *“I take an oath that Abu Bakr did not recite any poetry, either before (his entry into) Islaam and even after.”*

5. Abstinence from alcohol

Besides poetry, that era was also famous for the consumption of alcohol. Both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) abstained from consuming alcohol. Ibn Asaakir and Abu Nua`im report from Hadhrat Aishah (radhiallahu anha) that Hadhrat Abu Bakr (radhiallahu anhu) had made the consumption of alcohol Haraam upon himself, even before the advent of Islaam. [Taarikhul Khulafaa]

6. Love for cleanliness and purity

Nabi (sallallahu alayhi wasallam) was extremely clean and pure by nature. Nabi (sallallahu alayhi wasallam) love for cleanliness was such that during the Battle of Uhud, even under severe conditions and whilst undergoing pain, Nabi (sallallahu alayhi wasallam) refused to drink water that was not clean.

Just like Nabi (sallallahu alayhi wasallam), Hadhrat Abu Bakr (radhiallahu anhu) was also a person whose natural disposition was towards cleanliness and he loved purity. During the migration from Makkah Mukarramah to Madinah Munawwarah, Hadhrat Abu Bakr (radhiallahu anhu) and Nabi (sallallahu alayhi wasallam) stopped at a place where some goats were grazing and Hadhrat Abu Bakr (radhiallahu anhu) approached the shepherd and asked for milk. When the time for the milking of the goat came, Hadhrat Abu Bakr (radhiallahu

anhu) states, *"I told him (the shepherd) to first clean the goat's udders and also to clean his hands, and then when he had completed milking the goat, I covered the mouth of the container with a cloth and presented it to Nabi (sallallahu alayhi wasallam)."* From this incident we can ascertain the level of Hadhrat Abu Bakr's (radhiallahu anhu) cleanliness and love for purity.

ENTHUSIASTIC PROPAGATION AND STEADFASTNESS ON DEEN

Inviting and propagation (towards Islaam) is inherent to the mantle of Nubuwwat and the office of Risaalat. Some part of the difficulties experienced by Nabi (sallallahu alayhi wasallam) in executing this duty of Tableegh and the trials that he underwent were also experienced by Hadhrat Abu Bakr (radhiallahu anhu).

1. The trials which Nabi (sallallahu alayhi wasallam) experienced in executing his duty of Tableegh, like in Taif where he was pelted with stones and suffered great pain and difficulty, were to some extent also experienced by Hadhrat Abu Bakr (radhiallahu anhu). He was once so badly beaten up by the Mushrikeen that he was almost to the point of death, when some people from the tribe of Bani Tameem came and rescued him. They drove the Mushrikeen away and wrapped Hadhrat Abu Bakr (radhiallahu anhu) in a cloth and took him home.

2. Just as Hadhrat Abu Bakr (radhiallahu anhu) was saved and removed from a marauding crowd of Mushrikeen, so too was Nabi (sallallahu alayhi wasallam) once saved and rescued by Hadhrat Abu Bakr (radhiallahu anhu) when he (sallallahu

alaihi wasallam) was being strangled by the accursed Uqbah bin Abi Mu`eet.

3. Just as the Mushrikeen had once beaten Nabi (sallallahu alayhi wasallam) until he fell unconscious, so too did they beat Hadhrat Abu Bakr (radhiallahu anhu) until he fell unconscious.

4. Just as a high-profiled person like Hadhrat Umar (radhiallahu anhu) came into Islaam through the dua of Nabi (sallallahu alayhi wasallam), so to did another high-profiled person like Hadhrat Hamza (radhiallahu anhu) come into Islaam through the dua of Hadhrat Abu Bakr (radhiallahu anhu). [The same day when Hadhrat Abu Bakr (radhiallahu anhu) became the object of the Mushrikeen's frustrations and anger, and was rendered unconscious, that was the day Hadhrat Hamza (radhiallahu anhu) became a Muslim. It was as though this was a practical result of his dua.]

5. Both these noble personalities had firm conviction and steadfastness in Deen. Nabi (sallallahu alayhi wasallam) had such a firm conviction on the Deen and such fervour in propagating it, that he would say, *"I take an oath in that Being in whose Hands my life is, that I will continue to fight the kuffaar for this Deen, until such time that my neck is separated (from my body) or this Deen becomes victorious."* [Bukhaari]
Nabi (sallallahu alayhi wasallam) mentioned this in Makkah to Abu Taalib and also on the occasion of Hudaibia to Suhail who was the representative of the kuffaar.

When the leaders of the Quraish got together and approached Abu Taalib and told him to pressurise his nephew to desist from his activities or he (Abu Taalib) must stop being a barrier between them and Nabi (sallallahu alayhi wasallam), he told Nabi (sallallahu alayhi wasallam) to stop his propagation

because this is causing a great burden on him. On that occasion, Nabi (sallallahu alayhi wasallam) told his uncle with firm vigour and conviction, *"I take an oath in Allaah Ta`ala, that if these people were to place the sun in my right hand and the moon in my left, so that I may leave this propagation of the Deen, I will never give it up, until Allaah Ta`ala makes His Deen predominant or I lose my life in this struggle."*

Such great fervour and passion for the Deen can also be found in the life of Hadhrat Abu Bakr Siddique (radhiallahu anhu). After the demise of Nabi (sallallahu alayhi wasallam) when many of the Arab tribes on the outskirts of Madinah rebelled, became Murtadd and refused to pay Zakaat, then Hadhrat Abu Bakr (radhiallahu anhu) made a firm conviction to wage Jihaad against them. Many of the other Sahaabah (radhiallahu anhum) wavered in this situation, but Hadhrat Abu Bakr (radhiallahu anhu) was firm and stated clearly that a camel was big thing, let alone that, if the person who used to give Zakaat even to the extent of a camel's reins and refused to do so now, he would wage Jihaad against them. Even Hadhrat Umar (radhiallahu anhu) tried to prevail on him and requested that he adopt some softness in this matter, but he said, *"O Umar! Before Islaam you were a very brave person, have you now become a coward? Wahi has terminated and the Deen is complete. Is there going to be compromise in the Deen whilst I am alive? This can never be so!"*

It is stated in another narration that he said, *"It would be more acceptable to me that the birds lift my body (and devour me) than (I tolerate) any amendments to the Deen."*

Hadhrat Abu Bakr Ayaash (rahmatullah alayh) says that he heard Hadhrat Abu Hussain (radhiallahu anhu) saying, *"There was never a person more virtuous than Abu Bakr (radhiallahu*

anhu), after the Ambiyaa. He had undertaken the task of combating the Murtadds as only a Nabi would."

From these incidents we can see the level of firm conviction in Deen and steadfastness shared by Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu).

HIJRAT

Allaah Ta`ala had blessed Hadhrat Abu Bakr (radhiallahu anhu) with the unique opportunity of being the companion of Nabi (sallallahu alayhi wasallam) during the Migration from Makkah Mukarramah to Madinah Munawwarah. This one virtue and opportunity is something which makes Hadhrat Abu Bakr (radhiallahu anhu) stand out from all the Sahaabah (radhiallahu anhum) and grants him a special virtue and rank.

1. Travel Companion

Just as Hadhrat Abu Bakr (radhiallahu anhu) was the companion of Nabi (sallallahu alayhi wasallam), so too was Nabi (sallallahu alayhi wasallam) the companion of Hadhrat Abu Bakr (radhiallahu anhu) on this journey. This companionship was instructed by Allaah Ta`ala.

2. ثاني اثنين (The other of the two)

In the Cave, Nabi (sallallahu alayhi wasallam) was the other of Hadhrat Abu Bakr (radhiallahu anhu) and Hadhrat Abu Bakr (radhiallahu anhu) was the other of Nabi (sallallahu alayhi wasallam). As Allaah Ta`ala states in the Qur`aan Majeed, *"The other of the two when the two of them were in the Cave."*

3. The Companion in the Cave (Sincere Friend)

Hadhrat Abu Bakr (radhiallahu anhu) was the companion of Nabi (sallallahu alayhi wasallam) in the Cave and Nabi (sallallahu alayhi wasallam) was the companion of Hadhrat Abu Bakr (radhiallahu anhu) in the Cave. Such a companionship that this term 'Companion in the Cave' was coined based on the true and sincere friendship that existed between these two personalities.

4. Allaah Ta`ala is the Third One

When Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were in the Cave of Thoor and the kuffaar were almost onto them, Nabi (sallallahu alayhi wasallam) told Hadhrat Abu Bakr (radhiallahu anhu), *"O Abu Bakr! What do you think of those two, whose Third is Allaah?"* [Muttafaq Alaih]

Subhaanallah, What an honour! When Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were in the Cave then Allaah Ta`ala described them as the two companions and Nabi (sallallahu alayhi wasallam) added Allaah Ta`ala as the Third. Hadhrat Abu Bakr (radhiallahu anhu) was one of these three!

5. Prohibition from grief and despondency

Allaah Ta`ala had on numerous occasions, in the Qur`aan Majeed, forbade Nabi (sallallahu alayhi wasallam) from grief and despondency. *"And do not grieve over them", "And do not allow their words to grieve you."*

Whilst they were in the Cave of Thoor, and the kuffaar came very close, Hadhrat Abu Bakr (radhiallahu anhu) became extremely grieved that lest they be discovered and harm will befall Nabi (sallallahu alayhi wasallam). This grief caused him to cry. Nabi (sallallahu alayhi wasallam) told him, *"Do not grieve, Allaah Ta`ala is with us."*

6. Company with Allaah Ta`ala

"Indeed Allaah is with us", proves that the company and association which Nabi (sallallahu alayhi wasallam) shared and enjoyed with Allaah Ta`ala was likewise shared by Hadhrat Abu Bakr (radhiallahu anhu).

7. Reward on the capture or assassination of both

The Quraish had promised a reward of 100 camels to the person who captures either Muhammad (sallallahu alaihi wasallam) or Abu Bakr (radhiallahu anhu) or 200 camels to the person who assassinates or captures both of them. The reward for both these personalities was equal.

8. Gifts to both these personalities

Hadhrat Zubair (radhiallahu anhu) came from Shaam with goods of trade and he presented gifts to both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu), of more or less equal value.

CONCERN AND MINDSET

The concern, way of thinking and mindset of both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) was very much alike. This can be noted from a few anecdotes:

1. The decision on the captives of Badr

When Nabi (sallallahu alayhi wasallam) returned from Badr, then he sought the advice of his Sahaabah (radhiallahu anhum) regarding the captives. Hadhrat Umar (radhiallahu anhu) suggested that all of them be killed, but Nabi (sallallahu alayhi wasallam) did not like this suggestion. Hadhrat Abu Bakr (radhiallahu anhu) stood up and suggested that they all be forgiven and the fidyah be accepted from them. Nabi (sallallahu alayhi wasallam) liked this suggestion and acted upon it. Consequently he forgave them all and accepted fidyah from them. Thereafter this Aayat was revealed, *"Had it not been for the Decree of Allaah which had passed, then a severe punishment would have befallen you for what you have done."* [Surah Anfaal]

Upon hearing this Aayat, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) started crying. When Hadhrat Umar (radhiallahu anhu) came into Nabi's (sallallahu alayhi wasallam) presence the next morning, he found both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) crying. He asked why the two of them were crying. Nabi (sallallahu alayhi wasallam) told him that he was crying over the fidyah that was taken for the freed prisoners.

This incident shows the concern and opinion of Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) being the same and also their reaction to Allaah Ta`ala's censure.

2. Right of the victor's booty

In the Battle of Hunain, Hadhrat Abu Qataada (radhiallahu anhu) was engaged in a fierce bout with a Mushrik. Eventually, the Mushrik was dispatched to Jahannum, but his possessions was taken by someone else.

Hadhrat Abu Qataada (radhiallahu anhu) says that he narrated the entire incident to Nabi (sallallahu alayhi wasallam), after the Battle. The person who took the booty admitted that he did have it by him. He asked Nabi (sallallahu alayhi wasallam) to be consent to his possessing the booty and that his right not be usurped. Hadhrat Abu Bakr (radhiallahu anhu) exclaimed, *"No, I take an oath, this cannot be so! A lion of Allaah Ta`ala fights for Him on the one side and the Rasool of Allaah Ta`ala gives the booty to you!"*

Nabi (sallallahu alayhi wasallam) said that Abu Bakr (radhiallahu anhu) had spoken the truth and the booty was given to Hadhrat Abu Qataadah.

This incident demonstrates the likeness between these two personalities.

3. Whosoever prevents us, we will fight them

On the occasion of the Battle of Hudaibia, when Nabi (sallallahu alayhi wasallam) was intent on going to Makkah, he

was informed of the plots of the Quraish to ambush and combat him with an army made up of different tribes.
Nabi (sallallahu alayhi wasallam) gathered the Sahaabah (radhiallahu anhum) and consulted with them. He asked them whether they attack the tribes which have gone to assist the Quraish or continue with their journey. Hadhrat Abu Bakr Siddique (radhiallahu anhu) responded, *"O Rasulullah (sallallahu alayhi wasallam)! You have made an intention to visit the Baitullaah for Ziyaarat and Tawaaf, and you have not come to engage in battle. You should proceed to Baitullaah and whosoever prevents us, we will fight them."*

Nabi (sallallahu alayhi wasallam) liked the advice of Hadhrat Abu Bakr (radhiallahu anhu) and taking the Name of Allaah Ta`ala, they proceeded.

These were the exact same words used by Nabi (sallallahu alayhi wasallam) to Urwah bin Mas`ood, who was the spokesman for the Mushrikeen, on the occasion of Hudaibia, *"We have not come to fight anyone. We have come to make tawaaf of Baitullaah. Whosoever prevents us, we will fight them."*

4. Conversation with Hadhrat Umar (radhiallahu anhu)

When the Treaty of Hudaibia was being drawn up, then the Sahaabah (radhiallahu anhum) were restless following the disrespectful and insolent manner adopted by the messenger of the Mushrikeen, Suhail bin Umrah. The conditions of the Treaty appeared wholly one-sided and unfair. This resulted in all the Sahaabah (radhiallahu anhum) becoming grieved.

Hadhrat Umar (radhiallahu anhu) plucked up the courage and presented himself to Nabi (sallallahu alayhi wasallam) and the following conversation took place:

Hadhrat Umar (radhiallahu anhu): *Are you not the true Nabi (sallallahu alayhi wasallam) of Allaah Ta`ala?*
Nabi (sallallahu alayhi wasallam): *Yes, I am!*

Hadhrat Umar (radhiallahu anhu): *Are we not on Haqq and our enemies on Baatil?*
Nabi (sallallahu alayhi wasallam): *Yes, it is so!*

Hadhrat Umar (radhiallahu anhu): *Why then do we allow our Deen to be disgraced thus?*
Nabi (sallallahu alayhi wasallam): *I am without doubt the Nabi of Allaah Ta'ala and I cannot disobey Him. It is He Who is my Saviour and Helper.*

Hadhrat Umar (radhiallahu anhu): *Did you not tell us that we are going to Baitullaah?*
Nabi (sallallahu alayhi wasallam): *Yes! But did I also tell you that we will go this year to Baitullaah?*

Hadhrat Umar (radhiallahu anhu): *No, you did not say this.*
Nabi (sallallahu alayhi wasallam): *Then when you go to Baitullaah, then you will make tawaaf.*

Hadhrat Umar (radhiallahu anhu) then left Nabi (sallallahu alayhi wasallam) and went to Hadhrat Abu Bakr (radhiallahu anhu) and the following conversation transpired between them:

Hadhrat Umar (radhiallahu anhu): *Abu Bakr, is not Nabi (sallallahu alayhi wasallam) the true Nabi of Allaah Ta`ala?*
Hadhrat Abu Bakr (radhiallahu anhu): *Yes, he is!*

Hadhrat Umar (radhiallahu anhu): *Why then are we witnessing this humiliation of the Deen?*
Hadhrat Abu Bakr (radhiallahu anhu): *Undoubtedly Nabi (sallallahu alayhi wasallam) is the true Nabi of Allaah Ta`ala and he will never disobey Allaah Ta`ala. Indeed He is his Saviour and Helper. You should remain steadfast and firm in his (sallallahu alaihi wasallam) obedience. I take an oath in Allaah Ta`ala that he (sallallahu alaihi wasallam) is on Haqq.*

Hadhrat Umar (radhiallahu anhu): *Did he (sallallahu alaihi wasallam) not inform us that we are going to Baitullaah to make tawaaf thereof?*
Hadhrat Abu Bakr (radhiallahu anhu): *Yes, but did Nabi (sallallahu alayhi wasallam) also say that we will make Tawaaf this year?*

Hadhrat Umar (radhiallahu anhu): *No!*
Hadhrat Abu Bakr (radhiallahu anhu): *So when you go to Baitullaah, then you should make Tawaaf.*

Subhaanallah! The conversations between Hadhrat Umar (radhiallahu anhu) and Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu), clearly demonstrates the similarity and thought similarity between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu).

5. The fort will not be conquered

Ibn Is`haaq writes that on the occasion of the siege of the Fort of Taaif, Nabi (sallallahu alayhi wasallam) said to Hadhrat Abu Bakr (radhiallahu anhu) he saw in a dream that a container of milk was given to him when a chicken came and pecked at the container and dropped it, spilling all its contents.

Hadhrat Abu Bakr (radhiallahu anhu) replied, *"It is my opinion that your intention of conquering this Fort may not be successful at the present time."* Nabi (sallallahu alayhi wasallam) commented that he also felt the same way that the Fort will not be conquered on that occasion. [*Asahhus Siyaar, page 335*]

This incident also shows the similarity in the thoughts of these two personalities.

ACTIONS AND DEEDS

There was also a striking resemblance between the actions and deeds of Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu). We will list a few hereunder:

1. Fadak

During the lifetime of Nabi (sallallahu alayhi wasallam), he would spend the revenue from the orchard of Fadak on the Banu Haashim. He would spend on their children time and again and he would get their unmarried, married. Hadhrat Faatimah (radhiallahu anha) once asked Nabi (sallallahu alayhi wasallam) to make the Orchard of Fadak over to her, but Nabi (sallallahu alayhi wasallam) refused. [Mishkaatul Masaabeeh]

After the demise of Nabi (sallallahu alayhi wasallam), Hadhrat Faatimah (radhiallahu anha) sent a message to Hadhrat Abu Bakr (radhiallahu anhu) requesting the share from the estate of Nabi (sallallahu alayhi wasallam), which included the Orchard of Fadak. Hadhrat Abu Bakr (radhiallahu anhu) refused saying that he would not compromise in the matters of Rasulullah (sallallahu alayhi wasallam). He said that if he does do so it

will mean that he is deviating from the straight path. Rasulullah (sallallahu alayhi wasallam) said that they (the Ambiyaa alaihimus salaam) do not leave inheritance and whatever they leave behind is Sadaqah for the believers. [Bukhaari Shareef]

Just as Hadhrat Faatimah (radhiallahu anhu) asked Nabi (sallallahu alayhi wasallam) for the Orchard of Fadak, she asked the same of Hadhrat Abu Bakr (radhiallahu anhu). Just as Nabi (sallallahu alayhi wasallam) refused her request, Hadhrat Abu Bakr (radhiallahu anhu) did likewise. There was a likeness in both their actions.

2. The same request from both personalities

A delegation from the tribe of *Thaqeef,* who hailed from Taa-if came in the presence of Nabi (sallallahu alayhi wasallam) to accept Islaam. However they made a request that Salaat be excused for them. Rasulullah (sallallahu alayhi wasallam) did not accept their request saying, *"There is no goodness in that Deen which is devoid of Salaat."*

After the demise of Nabi (sallallahu alayhi wasallam) there were some tribes on the outskirts of Madinah that sent a message to Hadhrat Abu Bakr (radhiallahu anhu) informing him that they were prepared to read Salaat but that they be excluded from giving Zakaat. Hadhrat Abu Bakr (radhiallahu anhu) replied saying, *"Wallaah! I will indeed wage war against those people who differentiate between Salaat and Zakaat."*

The similarity in the reaction of both these personalities in the above mentioned incidents in quite apparent.

3. The same heads of state

The historian Nadwi (rahmatullah alayh) writes, *"In electing an appointing governors and heads of state, Hadhrat Abu Bakr (radhiallahu anhu) always preferred such people who were governors or heads of state during the era of Nabi (sallallahu alayhi wasallam). For example during the era of Nubuwwat the governor of Makkah was I'taab bin Aseed (radhiallahu anhu), in Taaif it was Uthmaan bin Abil Aas, in San'a it was Muhaajir bin Umayya, in Hadhre Maut it was Ziyaad bin Labeed and in Bahrain it was Ala bin Hadhrami. The first Khalifah kept these very same persons in their respective positions."* [Khulafa-e-Raashideen, page 54/55]

4. The same administration of state

The system of administration of the state was the same during the reign of Hadhrat Abu Bakr (radhiallahu anhu) as it was during the time of Nabi (sallallahu alayhi wasallam). He did not allow or consent to any extra tax which was not prevalent during the time of Nabi (sallallahu alayhi wasallam). Whatever taxes were present during the time of Nabi (sallallahu alayhi wasallam), he would continue taking them.

5. The battle with Banu Qadha'a

a) During the era of Risaalat, Nabi (sallallahu alayhi wasallam) engaged in a battle with the Banu Qadha'a, which was called *Ghazwa Zaatus Salaseel*, in order to suppress their mischief. During the reign of Hadhrat Abu Bakr (radhiallahu anhu) they all became murtadd, which resulted in him also waging war against them.

b) During the era of Nabi (sallallahu alayhi wasallam) the leader of the expedition, among the Muslims was Hadhrat Amr bin Aas (radhiallahu anhu). He was made the leader of the

expedition once again during the reign of Hadhrat Abu Bakr (radhiallahu anhu).
c) The path taken by the Islamic army on both expeditions as the same.

d) On both occasions the Banu Qadha'a were conquered.

e) After the expedition of Banu Qadha'a Nabi (sallallahu alayhi wasallam) despatched Hadhrat Amr bin Aas (radhiallahu anhu) as governor of Ammaan. On the second occasion Hadhrat Abu Bakr (radhiallahu anhu) had once again sent Hadhrat Amr bin Aas (radhiallahu anhu) back to Ammaan as governor. [Amr bin Aas, page 58, from Tabri, page 24 volume 4]

6. The same treatment with Hadhrat Khaalid bin Waleed (radhiallahu anhu)

During the era of Risaalat, Hadhrat Khaalid bin Waleed had acted hastily in killing off the prisoners of the Bani Khuzaima.

When this news reached Nabi (sallallahu alayhi wasallam) he became very grieved. Nabi (sallallahu alayhi wasallam) had paid the *diyyat* (blood-money) himself and returned everything, upto the drinking bowls of their dogs.

He made dua to Allaah Ta`ala for expiation of this act of Hadhrat Khaalid (radhiallahu anhu), but he did not relieve him of his leadership.

During the era of Hadhrat Abu Bakr (radhiallahu anhu), a similar incident occurred where Hadhrat Khaalid bin Waleed (radhiallahu anhu) was accused of killing Maalik bin Waira during an expedition, without just cause. Hadhrat Umar (radhiallahu anhu) advised that Hadhrat Khaalid (radhiallahu

anhu) be relieved of his post but Hadhrat Abu Bakr (radhiallahu anhu) decided to keep him there. From this we can see the close similarity in the action between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu).

7. The Ameer of Hajj of both these personalities

There was similarity between these two personalities even insofar as Hajj was concerned, in that the first year neither was Nabi (sallallahu alayhi wasallam) nor Hadhrat Abu Bakr (radhiallahu anhu) the Ameer. During the second year Nabi (sallallahu alayhi wasallam) was the Ameer and during the second year (of his Khilaafat) was Hadhrat Abu Bakr (radhiallahu anhu) the Ameer.

Nabi (sallallahu alayhi wasallam) appointed Hadhrat Abu Bakr (radhiallahu anhu) as the Ameer of Hajj during the first year – 9AH. In the second year (10 AH) Nabi (sallallahu alayhi wasallam) went himself.

During the first of Hadhrat Abu Bakr’s (radhiallahu anhu) reign he sent Hadhrat Umar (radhiallahu anhu) as the Ameer of Hajj and he went himself during the second year.

8. Hadhrat Hasan (radhiallahu anhu) on the shoulders of both these personalities

Both these personalities carried Hadhrat Hasan (radhiallahu anhu) on their shoulders. Hadhrat Uqbah bin Haarith (radhiallahu anhu) narrates that once after having performed the Asr Salaat, Hadhrat Abu Bakr (radhiallahu anhu) was leaving the Musjid when he saw Hadhrat Hasan (radhiallahu anhu) playing with some children. He lifted him onto his shoulders

and said, *“May my father be sacrificed! You are the image of Nabi-e-Kareem (sallallahu alayhi wasallam) and not Ali (radhiallahu anhu).”* Hadhrat Ali (radhiallahu anhu) who was standing close by, heard this and he smiled. [Saheeh Bukhaari]

In this way did Hadhrat Abu Bakr (radhiallahu anhu) again acquire a similarity with Nabi (sallallahu alayhi wasallam), who would regularly carry his grandson on his shoulders.

9. Meeting Hadhrat Umme Aiman

Allamah Nadwi (rahmatullah alayh) writes, *“Hadhrat Abu Bakr (radhiallahu anhu) always showed respect and revered those persons for whom Nabi (sallallahu alayhi wasallam) had a soft spot. Nabi (sallallahu alayhi wasallam) would regularly visit Umme Aiman (radhiallahu anha) and Hadhrat Abu Bakr (radhiallahu anhu) continued this courtesy.”* [Khulafa-e-Raashideen, page 66]

10. Visiting Hadhrat Jaabir (radhiallahu anhu)

Hadhrat Jaabir (radhiallahu anhu) reports, *“Nabi (sallallahu alayhi wasallam) and Abu Bakr (radhiallahu anhu) would come walking to the village of Banu Salma to visit me.”* [Saheeh Bukhaari]

What a fascinating and wondrous similarity between these two great personalities, the likeness of which will never be witnessed again.

RELATIVES AND KINSMEN

There existed a close bond and family relationship also, between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu).

1. Amongst the son-in-laws of Nabi (sallallahu alayhi wasallam), Hadhrat Uthmaan and Ali (radhiallahu anhuma) were amongst the *Saabiqeen Awwaleen*. And the son-in-law of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Zubair (radhiallahu anhu) was also amongst the *Saabiqeen Awwaleen*.

2. Amongst the son-in-laws of Nabi (sallallahu alayhi wasallam), Hadhrat Uthmaan and Ali (radhiallahu anhuma) were amongst the *Saadaatul Muhajireen*. And the son-in-law of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Zubair (radhiallahu anhu) was also amongst the *Saadaatul Muhajireen.*

3. Nabi's (sallallahu alayhi wasallam) son-in-law, Hadhrat Uthmaan (radhiallahu anhu) was amongst the *Ashara Mubash-shara* and Hadhrat Abu Bakr's (radhiallahu anhu) son-in-law, Hadhrat Zubair (radhiallahu anhu) was also amongst the *Ashara Mubash-shara*.

4. The other son-in-law of Nabi (sallallahu alayhi wasallam), Hadhrat Ali (radhiallahu anhu) was also amongst the *Ashara Mubash-shara,* and Nabi (sallallahu alayhi wasallam) who was a son-in-law of Hadhrat Abu Bakr (radhiallahu anhu), was also, according to some *Riwaayaats*, listed amongst the *Ashara Mubash-shara*. [Musnad Ahmad, vol.1, page 187]

5. Nabi's (sallallahu alayhi wasallam) daughter, Hadhrat Faatimah (radhiallahu anha) was *Sayyaditun Nisaa* (leader of the women of Jannat). It is reported in a Hadith that Nabi (sallallahu alayhi wasallam) said, *"O Faatimah! Are you not*

pleased that you will be the leader of the women of Jannat?" [Bukhaari / Muslim]

Similarly the daughter of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Aishah (radhiallahu anha), is *Afdhalun Nisaa* (the most virtuous of women). It is reported in a Hadith, *"The virtue of Aishah over all other women is like the virtue of Thareed over all other foods."* [Bukhaari / Muslim]

6. The daughter of Nabi (sallallahu alayhi wasallam) was most beloved to him. Similarly, the daughter of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Aishah (radhiallahu anha) was most beloved to him (sallallahu alaihi wasallam).

7. The house of the daughter of Nabi (sallallahu alayhi wasallam), Hadhrat Faatimah (radhiallahu anha) was one of little means and poverty-stricken. There was no servant in the home and she had to carry out the household chores with much difficulty. She would mill the grain herself and fetch the water.

The household of the daughter of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Asmaa (radhiallahu anha) was also one of little means and poverty-stricken. She also had no servant in the home and had to carry out household chores herself, with much difficulty. She would feed the horses, knead the dough, fill the water, etc.

8. The daughter of Nabi (sallallahu alayhi wasallam), Hadhrat Zainub (radhiallahu anha) was under siege and attacked during her migration to Madinah Munawwarah. She was seated in the canopy of the camel and arrows were being shot at her.

The daughter of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Aishah (radhiallahu anha) was also attacked during the Battle of Jamal. She was also seated in the canopy of her camel at the time and arrows were being shot at her.

9. The wives of Hadhrat Abu Bakr (radhiallahu anhu) never had cause to complain about him, except the paucity of household expenses. Co-incidentally it happened such that on the very same day that the noble wives of Nabi (sallallahu alayhi wasallam) complained to him about the shortage of expenses, the wife of Hadhrat Abu Bakr (radhiallahu anhu) also complained about the same. Hadhrat Abu Bakr (radhiallahu anhu) became angry and left for Nabi (sallallahu alayhi wasallam) so as seek his guidance and counsel on the matter. When he reached Nabi (sallallahu alayhi wasallam), he realised that the matter there was the same. It was as though they had all planned it, whereas this was not the case.

10. There were striking similarities between the grandchildren of Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu):

a) Just like the grandson of Nabi (sallallahu alayhi wasallam), Hadhrat Hussain (radhiallahu anhu) had refused to pledge allegiance (take *ba`it*) to Yazeed, so too did the grandson of Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Abdullah bin Zubair (radhiallahu anhu) refuse to pledge allegiance to Yazeed.

b) Both, Hadhrat Hussain and Ibn Zubair (radhiallahu anhuma), had sought a period of grace, before pledging allegiance to Yazeed. At that time, Waleed bin Utbah was the governor of Madinah, and he sought out both these personalities. Ibn Zubair (radhiallahu anhu)

sought the respite of one day, and that night he fled Madinah Shareef. Sayyidina Hadhrat Hussain (radhiallahu anhu) went to Waleed and asked for a respite. The next day, Waleed sent someone after the two of them and Hadhrat Hussain (radhiallahu anhu) sought respite for another day. [*Siyar Sahaabah*]

c) Hadhrat Abdullah bin Zubair (radhiallahu anhu) left Madinah Munawwarah for Makkah Mukarramah and Hadhrat Hussain (radhiallahu anhu) also left Madinah Munawwarah for Makkah Mukarramah with his family in Shabaan 60 A. H.

d) Just like the grandson of Hadhrat Abu Bakr (radhiallahu anhu), left for Makkah during the night, so too did the grandson of Nabi (sallallahu alayhi wasallam), leave at night taking his family with him.

e) People took the pledge of Khilaafat on the hands of both these personalities.

Upon reaching Makkah, Hadhrat Hussain (radhiallahu anhu) stayed at the valley of Abu Taalib. People came in droves to visit him. The people of Kufa persisted on him to come with them, as the office of governor was vacant. He sent Muslim bin Aqeel (radhiallahu anhu) to survey the situation and report back. When Muslim (radhiallahu anhu) reached there the people started taking *ba`it* at his hands for Hadhrat Hussain (radhiallahu anhu). In this way 18 000 people of Kufa took the pledge of allegiance with Hadhrat Hussain (radhiallahu anhu).

The people of Hijaaz invited Hadhrat Zubair (radhiallahu anhu) to accept their pledge of allegiance, besides Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu) and Muhammad bin Hanafiyyah (radhiallahu anhu), everyone else took the pledge f allegiance at his hands. After taking the *ba`it*, they ejected the governor of Yazeed from Makkah Mukarramah.

f) In this political arena and during their respective Khilaafats, both these personalities were martyred by the enemies and oppressors in the most brutal manner.

g) The people of Kufa had betrayed Hadhrat Hussain (radhiallahu anhu) and committed treachery on him, by leaving him in the lurch. Similarly, the people who encouraged and took *ba`it* to Hadhrat Zubair (radhiallahu anhu) also turned their backs on him and betrayed him and they all joined the camp of Hajjaaj bin Yusuf.

h) Just as there were Shaamis opposing Hadhrat Hussain (radhiallahu anhu), so too were there Shaamis opposing Hadhrat Ibn Zubair (radhiallahu anhu).

i) On the one hand the Shaamis had crowded and cordoned off Hadhrat Hussain (radhiallahu anhu) and on the other Hajjaaj bin Yusuf had besieged Hadhrat Abdullah Ibn Zubair (radhiallahu anhu).

j) Just as Hadhrat Hussain (radhiallahu anhu) was faced with an army of Shaamis and he had a small band of supporters and close compatriots, Hadhrat Zubair (radhiallahu anhu) was faced by the army of Hajjaaj and

Shaamis and he too only had a handful of supporters on his side.

k) Just as other close family of Hadhrat Hussain (radhiallahu anhu) tasted from the goblet of martyrdom, before him, so too had the family members of Hadhrat Ibn Zubair (radhiallahu anhu) tasted of martyrdom before him.

l) Just as the grandson of Nabi (sallallahu alayhi wasallam) was finally martyred, so too was the grandson of Hadhrat Abu Bakr (radhiallahu anhu), also finally martyred.

m) Notwithstanding the demise and martyrdom of their close ones, the bravery of both these personalities never wavered. Both of them fought fiercely and bravely before having succumbed to being martyred.

n) Both of them were faced with an army of huge numbers, but both these grandsons of Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were not flinched by their adversaries.

o) Just as the sword of the wretched Maalik bin Sher struck the head of Hadhrat Hussain (radhiallahu anhu), did a stone from a Shaami strike the head of Hadhrat Ibn Zubair (radhiallahu anhu).

p) Just as the head and body of Hadhrat Hussain (radhiallahu anhu) was soaked in his blessed blood, so too was the blessed beard and face of Hadhrat Ibn Zubair (radhiallahu anhu) drenched in his own blood.

q) Just as the entire body of Hadhrat Hussain (radhiallahu anhu) was filled with wounds, so too was the body of Hadhrat Ibn Zubair (radhiallahu anhu).

r) In the martyrdom of both these personalities, no single miscreant had the mettle to battle them single-handedly. Both of them were eventually struck down through the efforts of a band of scoundrels.

s) The bravery, forbearance and fortitude displayed by both these personalities in their respective battles which finally led to their martyrdom, was a spectacle scarcely witnessed through the annals of history.

t) The wretched murderers of both these personalities were never regretful of their actions.

u) Both of them were beheaded and their bodies subjected to disgrace.

v) The head of Hadhrat Ibn Zubair (radhiallahu anhu) was sent to Abdul Malik by Hajjaaj and his blessed body was placed on a crucifix.

w) The blessed body of Hadhrat Hussain (radhiallahu anhu) was left for a few days without having been buried. He was only buried about three days after having been martyred. [Siyar Sahaabah, page 224]

   On the one hand the grief-stricken mother asked for the body, which Hajjaaj refused. [Ibid, page 287]

x) Just as the body of Hadhrat Hussain (radhiallahu anhu) was buried without his head, so too was the body of

Hadhrat Ibn Zubair (radhiallahu anhu) buried without his head.

y) The blessed head of Hadhrat Hussain (radhiallahu anhu) was sent to Kufa from Karbala and then from Kufa to Syria. The head of Hadhrat Ibn Zubair (radhiallahu anhu) was sent to Abdul Malik in Syria.

z) Just as the (grand) daughters of Nabi (sallallahu alayhi wasallam) displayed bravery and valour in the face of the oppressors following the martyrdom of Hadhrat Hussain (radhiallahu anhu), so too did the (grand) daughters of Hadhrat Abu Bakr (radhiallahu anhu) displayed to Hajjaj.

The similarity between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) stretched beyond their personalities and character, to even their offspring and families.

RELATIONS AND CONNECTIONS

Insofar as their relations and connections were concerned, there existed a close similarity between Hadhrat Abu Bakr (radhiallahu anhu) and Nabi (sallallahu alayhi wasallam):

1. Both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were companions of Hadhrat Umar (radhiallahu anhu). It is reported from Hadhrat Ibn Abbaas (radhiallahu anhu) that (after his demise), Hadhrat Umar's (radhiallahu anhu) body was placed on a mat and the people started making dua for him. Suddenly a man came from behind and placed his elbows on my shoulders and began saying, *"May Allaah Ta`ala have mercy on you. I have no*

doubt that Allaah Ta`ala will unite you with your companions, because I have mostly heard Rasulullah (sallallahu alayhi wasallam) saying, 'It was Abu Bakr, Umar and I', ' Abu Bakr, Umar and I did it', 'Abu Bakr, Umar and I walked', 'Umar and I entered', Abu Bakr, Umar and I remained outside.'"
Hadhrat Ibn Abbaas (radhiallahu anhu) says that when he turned around to see who this person was, he saw that it was Hadhrat Ali (radhiallahu anhu). [Bukhaari / Muslim]

2. According to Mujaddid Alf Thaani (rahmatullah alayh), the status acquired by Hadhrat Umar (radhiallahu anhu) was owing to Hadhrat Abu Bakr (radhiallahu anhu).

3. Hadhrat Abu Bakr (radhiallahu anhu) had acquired the same 'nurturing' from Nabi (sallallahu alayhi wasallam) as had Hadhrat Ali (radhiallahu anhu).

4. Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were most beloved to Hadhrat Aishah (radhiallahu anha), from all others. Hadhrat Urwah states, *"Hadhrat Aishah (radhiallahu anha) loved Hadhrat Abdullah bin Zubair (her nephew) the most after Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu)."*

5. Both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) had profound love for Hadhrat Aishah (radhiallahu anha).

6. Both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were the grandfathers (maternal and paternal) of Hadhrat Jaafar Saadiq (radhiallahu anhu).

7. Wherever in the Qur`aan Majeed Allaah Ta`ala refers to Nabi (sallallahu alayhi wasallam) as *Saahibukum*, Nabi

(sallallahu alayhi wasallam) referred to Hadhrat Abu Bakr (radhiallahu anhu) as *Saahibukum*.

Hadhrat Abu Darda (radhiallahu anhu) states that once when they were sitting in the company of Nabi (sallallahu alayhi wasallam), Hadhrat Abu Bakr (radhiallahu anhu) came by holding the edge of his shawl. Nabi (sallallahu alayhi wasallam) looked towards the Sahaabah (radhiallahu anhum) and said, *"It appears that your companion (Saahibukum) has just had an altercation (with someone)."* [Bukhaari Shareef]

8. Both these personalities were the guides and leaders of the Ummat.

Hadhrat Shaibah (radhiallahu anhu) reports that once he and Hadhrat Umar (radhiallahu anhu) were sitting at the Kaabah, when Hadhrat Umar (radhiallahu anhu) said, *"I have the intention to distribute all the gold and silver which is on the Baitullaah amongst the Muslims."* Hadhrat Shaibah (radhiallahu anhu) said, *"You should not do so."* Hadhrat Umar (radhiallahu anhu) asked, *"Why not?"* Hadhrat Shaibah (radhiallahu anhu) replied, *"(Because) Your two companions, Rasulullah (sallallahu alayhi wasallam) and Abu Bakr (radhiallahu anhu) did not do so."* He then said, *"Those two were such that they be followed."* [Bukhaari Shareef]

9. Whilst these two personalities *are* the guides of the Ummat, the speciality and uniqueness of their relationship is that they both led the congregation in one single Salaat.

Hadhrat Aishah (radhiallahu anha) reports that when Nabi's (sallallahu alaihi wasallam) (final) illness became very severe, then he instructed that Hadhrat Abu Bakr (radhiallahu anhu) be made to lead the congregation in Salaat. Consequently, upon

the insistence of Nabi (sallallahu alayhi wasallam), Hadhrat Abu Bakr (radhiallahu anhu) would lead the Salaat during those days. On one particular day, Nabi (sallallahu alayhi wasallam) felt a slight relief, and came for Salaat, resting upon two Sahaabah (radhiallahu anhum). When Hadhrat Abu Bakr (radhiallahu anhu) realised that Nabi (sallallahu alayhi wasallam) was coming, he stepped back (from his Imaamat post) and Nabi (sallallahu alayhi wasallam) indicated to him to remain where he was. Nabi (sallallahu alayhi wasallam) came and sat down on the left side of Hadhrat Abu Bakr (radhiallahu anhu). Nabi (sallallahu alayhi wasallam) was sitting down and Hadhrat Abu Bakr (radhiallahu anhu) was standing—this is according to the words of the Hadith Shareef. Hadhrat Abu Bakr (radhiallahu anhu) was making *Iqtidaa* (following) Nabi (sallallahu alayhi wasallam) and the congregation was following Hadhrat Abu Bakr (radhiallahu anhu). [Bukhaari / Muslim]

10. The blessed names of Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) are inscribed in the heavens.

Allaamah Jalaaluddeen Suyuti (rahmatullah alayh) writes that Abu Ya`la reports from Hadhrat Abu Hurairah (radhiallahu anhu) that he heard Nabi (sallallahu alayhi wasallam) saying, *"I was lifted towards the heavens and I did not pass any heaven, except that I saw my name, Muhammad Rasulullah written and also the name of Abu Bakr, written after mine."* [Taarikhul Khulafaa]

11. Just as all the Sahaabah (radhiallahu anhum) lauded Nabi (sallallahu alayhi wasallam) and kept their tongues moist in his praise, they did likewise about Hadhrat Abu Bakr (radhiallahu anhu).

12. Both these personalities were debased and insulted in the poems of the kuffaar and the Mushrikeen.

13. Both these personalities were the targets of the ridicule, mockery and insults of the Mushrikeen.

14. They called Nabi (sallallahu alayhi wasallam) a *Majnoon* and they also labelled Hadhrat Abu Bakr Siddique (radhiallahu anhu) as *Majnoon*.

15. Both these personalities' lives were made difficult and constrained in Makkah Mukarramah by the kuffaar and Mushrikeen. Both of them were driven out by the oppression.

16. When the people of Makkah boycotted Nabi (sallallahu alayhi wasallam) and his family, then they went to the Valley of Abu Taalib and stayed there for three difficult years. Hadhrat Abu Bakr (radhiallahu anhu) could not bear to be separated by Nabi (sallallahu alayhi wasallam) and he accompanied him to the valley and also bore the hardship of the three years.

DIVINE STATEMENTS

The connection between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) also extended to the statements of Allaah Ta`ala:

1. Most pious and most honourable

Both these personalities were given the titles of being most pious and most honourable. A long authentic Hadith reported by Tirmidhi, Tibrani, Baihaqi and others contains the following words of Nabi (sallallahu alayhi wasallam), *"And I am the most*

pious amongst the children of Aadam and the most honourable by Allaah Ta'ala, and I am not boasting."

On the other hand, the Qur`aan Majeed refers to Hadhrat Abu Bakr as being most pious and honourable, *"And the Muttaqeen will be far removed from it (Jahannum), He who spends his wealth for increase in self-purification."* [Surah Lail]

Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullah alayh) states in commenting on this Aayat that although it is general in its application it was revealed specifically for Hadhrat Abu Bakr (radhiallahu anhu) on the occasion when he set Hadhrat Bilaal (radhiallahu anhu) free. [Tafseer Bayaanul Qur`aan]

So, in this Aayat, Hadhrat Abu Bakr (radhiallahu anhu) was referred to as a *Muttaqi*, and in another Aayat Allaah Ta`ala says, *"Indeed the most honourable amongst you, by Allaah is the one who is most pious."* [Surah Hujaraat]

Allaamah Jalaaluddeeen Suyuti (rahmatullah alayh) states that A`amir bin Abdullah bin Zubair reports that this Aayat was revealed regarding Hadhrat Abu Bakr (radhiallahu anhu).

2. The glad tidings of Divine Pleasure

Allaah Ta`ala had declared His Pleasure for both these personalities. Allaah Ta`ala revealed regarding Nabi (sallallahu alayhi wasallam), *"Your Rabb will give you and you will be satisfied."* [Surah Duhaa]

In the preceding Surah, Allaah Ta`ala says regarding Hadhrat Abu Bakr (radhiallahu anhu), *"Surely, he shall be satisfied."*

Sheikhul Islaam Hadhrat Moulana Shabbir Ahmad Uthmaani (rahmatullah alayh) states that this Aayat was revealed regarding Hadhrat Abu Bakr (radhiallahu anhu).

3. Lover and beloved of Allaah Ta`ala

It is stated in the Qur`aan Majeed, *"O you who believe! Whosoever amongst you turns away (becomes Murtadd) from His Deen, it is soon that Allaah Ta`ala will bring such a nation who love Him and He loves them."*

Imaam Baihaqi (rahmatullah alayh) states that Hasan Basri (rahmatullah alayh) said, *"I take an oath in Allaah Ta`ala! This Aayat (applies to) Abu Bakr (radhiallahu anhu) and his companions. When the Arabs became murtadd, then Abu Bakr and his companions waged Jihaad against them and brought them back to Islaam."* Hadhrat Shah Waliullaah also made similar comments regarding this Aayat.

It is clear that the instruction of Hadhrat Abu Bakr (radhiallahu anhu) to wage Jihaad against the murtaddeen was loved by Allaah Ta`ala, because it was in obedience to His Nabi (sallallahu alayhi wasallam). Regarding this, Allaah Ta`ala says, *"Say! If you love Allaah, then follow me and Allaah will love you."* [Surah Aale Imraan]

So just as the following of Nabi (sallallahu alayhi wasallam) earns the divine pleasure so too does following Hadhrat Abu Bakr (radhiallahu anhu) earn divine pleasure.

4. Compassionate amongst themselves but stern against the disbelievers

In this Aayat of fighting, the description of the companions of Hadhrat Abu Bakr (radhiallahu anhu) is displayed, *"Soft-hearted towards the believers and hard on the kuffaar."* [Surah Maa`idah]

Regarding the companions of Nabi (sallallahu alayhi wasallam), the following Aayat was revealed, *"Muhammad, the Rasool of Allaah, and those with him, they are stern on the kuffaar and merciful amongst themselves."* [Surah Fatah]

The similarity is striking.

5. Independent and fearless of the censure and rebuke

The Aayat mentions regarding fighting the Murtaddeen, *"And they do not fear the rebuke of those who rebuke."* [Para 6]

Similarly it is mentioned in a narration of Hadhrat Ubaadah bin Saamit (radhiallahu anhu) that amongst the points upon which they all took *ba`it* with Nabi (sallallahu alayhi wasallam) was that they will not fear the censure of those who censure.

6. Special mercy of Allaah Ta`ala

Both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) were bestowed with special mercy of Allaah Ta`ala. After mentioning the qualities of the Mujaahideen of Hadhrat Abu Bakr (radhiallahu anhu) regarding the fighting of

the Murtaddeen, Allaah Ta`ala states, *"That is the Fadhl of Allaah, He gives it to whom He pleases."* [Surah Maaidah]

After mentioning regarding the qualities and revelation of Nabi (sallallahu alayhi wasallam), Allaah Ta`ala states, *"That is the Fadhl of Allaah, He gives it to whom He pleases."* [Surah Jumuah]

Notice that the words used by Allaah Ta`ala regarding both personalities is exactly the same.

7. Do not grieve

Both these personalities were addressed with the consolation of *Do not grieve*. Allaah Ta`ala addresses Nabi (sallallahu alayhi wasallam), *"And do not grieve on them and do not be constrained over what they plot."* [Surah Nahl]

On the other hand Allaah Ta`ala mentions regarding Hadhrat Abu Bakr (radhiallahu anhu), *"When he said to his companion, 'Do not grieve, indeed Allaah is with us.'"* [Surah Taubah]

8. The other of the two

Both these personalities were entitled: *The other of the two*. Nabi (sallallahu alayhi wasallam) was addressed by this title during the Migration trip from Makkah to Madinah. The Aayat in question also refers to Hadhrat Abu Bakr Siddique (radhiallahu anhu).

FINAL ILLNESS AND DEMISE

The final illness of both these personalities, which finally led to their respective demises, also hold a unique similarity.

1. The final illness of both, Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) was due to the effect of poison.

2. The poison of both of them was administered by jews.

3. The poison of both of them was given by way of food.

4. The food which contained the poison was given as a gift to both of them.

5. The effect of the poison for both of them was not immediately effective, but took effect after some time.

6. The poisoned food of both these personalities was shared by someone else also and on both cases the other person dies of its effect immediately.

7. Since the effect of the poison in both their cases was the cause of their deaths, they were in reality martyrs, albeit not in the literal sense. Although they died the deaths of martyrs, they were saved from the difficulty and goriness of having their blood spilt.

8. Both these noble personalities suffered fever on their last illnesses.

9. This fever, in both cases lasted for two weeks.

10. The fever in both cases was extreme.

11. Their fevers were so severe that they often lapsed into unconsciousness due to it.

12. Their pain during these final days made their attending the Musjid difficult, and both of them elected someone else to lead the Salaat in their absence. In both cases also, the person whom they chose to lead the Salaat in their absence became the leader and guide of the Ummat after their demise.

13. Both of them suffered severe weakness.

14. Both of them could barely stand without the assistance of someone else. Notwithstanding this extreme weakness, both of them managed to attend the Musjid-e-Nabawi during their final days.

15. The Musallis were pleased with their presence and lustre which they exuded.

16. Both of them did not use any form of medication.

17. Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) spent their entire lives and existence in the service of the Deen, even until their final moments were they engaged in fulfilling their respective duties.

18. From this we understand that both of them had continued dispatching their armies in battling the forces of baatil, right upto their final moments.

19. Notwithstanding his weak state, Nabi (sallallahu alayhi wasallam) granted an audience to Hadhrat Usaama (radhiallahu anhu), and Hadhrat Abu Bakr (radhiallahu anhu) had also, in

his final days, call Hadhrat Muthanna Shaibaani (radhiallahu anhu) to get a briefing on the state of affairs.

20. Just as the army of Hadhrat Usaama (radhiallahu anhu) was dispatched by Nabi (sallallahu alayhi wasallam) and welcomed back by his Khalifah Hadhrat Abu Bakr (radhiallahu anhu), the army sent to assist Hadhrat Muthanna (radhiallahu anhu) was received back by Hadhrat Umar (radhiallahu anhu).

THE FINAL MOMENTS

1. Both these noble personalities suffered untold pain during their final moments.
2. The children of both these personalities were with them in their final moments. Hadhrat Faatimah (radhiallahu anha) was present when Nabi (sallallahu alayhi wasallam) passed away and Hadhrat Aishah (radhiallahu anha) was present when Hadhrat Abu Bakr (radhiallahu anhu) passed away.

3. From the narrations, we understand the final words of Nabi (sallallahu alayhi wasallam) to be something to this effect, *"(O Allaah Ta`ala grant me union) With those whom You have favoured, amongst the Ambiyaa, Siddiqeen, Martyrs and Saaliheen."* [Bukhaari / Muslim]

Hadhrat Abu Bakr (radhiallahu anhu) was reported to have said on his final moments, *"Grant me a death as a Muslim and join me with the Saaliheen."*

DEMISE

1. Both these noble persons passed away on the same day, i.e. a Monday.

2. The entire population of Madinah Shareef was slumped in grief and sadness, on the occasion of both their demises.

3. There was similitude in their kafans also, as both of them were clothed in three cloths, and they were placed on the same platform.

4. Both of them were buried at nights.

5. Both of them lay side by side in one piece of ground and will remain so until the Day of Qiyaamah.

6. Both of them lived to the same age, i.e. 63 years.

7. Both of them dies without leaving anything behind in estate, and both did not leave any bequests.

8. Just as they left nothing in their personal capacities, they also left nothing in the Baitul Maal. Whatever wealth would come in would immediately be spent on the Muslims.

9. Just as the best of the Ummat, i.e. Hadhrat Abu Bakr (radhiallahu anhu) was made the Khalifah after Nabi (sallallahu alayhi wasallam), so too was the best of the Ummat, i.e. Hadhrat Umar (radhiallahu anhu) made the Khalifah after Hadhrat Abu Bakr (radhiallahu anhu).

PERFECTION IN SIMILITUDE

By reading all the similarities between Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu), one may think that these are mere co-incidental occurrences and factors which have been taken out of the history books. But this is not the case. The similarity between them stretched even further

and for people who did not know them, the similarity was even a literal one.

On the occasion of the Hijrat, when Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) entered Madinah Shareef, the people who did not know them, saw them as two travellers entering and they started greeting Hadhrat Abu Bakr (radhiallahu anhu) mistaking him for Nabi (sallallahu alayhi wasallam) and Hadhrat Abu Bakr (radhiallahu anhu) continued greeting the people, so as not to tire Nabi (sallallahu alayhi wasallam) any further.

It was only after the people all sat down and when the sun rose, did the people realise who the actual Nabi was. The resemblance was so striking and the similarities in their mannerisms and features were also such that people could easily mistake the one for the other.

Even the senior Sahaabah (radhiallahu anhum) conceded the likeness between them, as stated by Hadhrat Ali (radhiallahu anhu) on the occasion of the demise of Hadhrat Abu Bakr (radhiallahu anhu).

Nabi (sallallahu alayhi wasallam) had himself once mentioned from the mimbar that Hadhrat Abu Bakr (radhiallahu anhu) was such a person who had never caused grief or sadness to him, i.e. he followed and pleased Nabi (sallallahu alayhi wasallam) to the letter.

THE LOVE AND AFFECTION OF HADHRAT SIDDIQUE (radhiallahu anhu) FOR RASULULLAH (sallallahu alayhi wasallam)

It is a matter of thought that how Hadhrat Abu Bakr (radhiallahu anhu) had achieved this likeness and similarity to Nabi (sallallahu alayhi wasallam). The reason for this was his profound love and affection for Nabi (sallallahu alayhi wasallam). His love for Nabi (sallallahu alayhi wasallam) overwhelmed his own worries and concerns. Owing to this great love and affection, his disposition became like that of Nabi (sallallahu alayhi wasallam). His inner self became one with that of Nabi (sallallahu alayhi wasallam).

In one gathering Nabi (sallallahu alayhi wasallam) mentioned three things most beloved to him. Hadhrat Abu Bakr (radhiallahu anhu) immediately stood up and said, *"O beloved of Allaah Ta`ala! I also love three things."* When Nabi (sallallahu alayhi wasallam) asked him to state the three things, he replied, *"One is to behold your countenance, the second is to spend my wealth on you and the third is that my daughter is in your Nikah."* Subhaanallah! From this we can gauge the profound love Hadhrat Abu Bakr (radhiallahu anhu) held for Nabi (sallallahu alayhi wasallam). All his three choices of preference concerned Nabi (sallallahu alayhi wasallam).

THE RESULT OF THE LOVE FOR NABI (sallallahu alayhi wasallam)

The result of this profound love and affection of Hadhrat Abu Bakr (radhiallahu anhu) for Nabi (sallallahu alayhi wasallam) was that he gained such an affiliation and connection with Nabi (sallallahu alayhi wasallam) that Nabi (sallallahu alayhi wasallam) once said, *"Allaah did not place in my bosom anything, except that He placed the same in the bosom of Abu Bakr."*

This then is the close companionship.

Hadhrat Abu Bakr (radhiallahu anhu) displayed such love for Nabi (sallallahu alayhi wasallam) that he was described as having the effects of the Nabi in his bosom.

Hadhrat Umar (radhiallahu anhu) once saw a dream which Nabi (sallallahu alayhi wasallam) interpreted as Hadhrat Abu Bakr (radhiallahu anhu) being blessed with the knowledge of Nubuwwat, owing to his very close and intimate connection with Nabi (sallallahu alayhi wasallam). Hadhrat Umar (radhiallahu anhu) was also a recipient of this blessing but through the medium of Hadhrat Abu Bakr (radhiallahu anhu).

SIDDIQEE NISBAT

Hadhrat Siddique (radhiallahu anhu) had acquired the knowledge of Nubuwwat and Hadhrat Ali (radhiallahu anhu) had acquired the knowledge of Wilaayat. Whosoever benefited from the influence and beneficence of Hadhrat Abu Bakr (radhiallahu anhu), had in fact been blessed with this knowledge of Nubuwwat. In this way, a chain of *Tareeqat* had been initiated, whose connection was to Hadhrat Abu Bakr (radhiallahu anhu), and it was called *Siddiqee Nisbat*. Later this chain was influenced by an influential personality, namely Sheikh Bahaahuddeen Naqshbandi Bukhaari (rahmatullah alayh) and became known as the *Silsilah Naqshbandi*. Hence the initial Imaam of the *Silsilah Naqshbandi* was none other than Hadhrat Abu Bakr Siddique (radhiallahu anhu).

MODUS OPERANDI

The life of Hadhrat Abu Bakr (radhiallahu anhu) should be a beacon and a shining example to follow, for those who are

treading the Path of Sulook. Whichever Saalik wishes to acquire and benefit from this Silsilah should imbibe and create a special love and affiliation with the Sheikh. Secondly their every action should be in accordance with the Sunnat, because the Imaam of this Silsilah, Hadhrat Abu Bakr (radhiallahu anhu) had acquired his perfection through this way. This should be the modus operandi and protocol of all followers of this Silsilah. Whosoever imbibes this manner and procedure will benefit from this noor and beneficence.

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